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TORONTO JEWS SLANDERED *(Page 4)*

CANADIAN JEWISH NEWS

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● LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA ● ● 10¢ ● WEDNESDAY, OCTOBER 18, 1967

ISRAEL ACTS WHILE U.N. TALKS. — Premier Levi Eshkol receives solemnly leaders of Israel's Druze tribe and inform them they now are fullfledged Israeli citizens.

Business Community Upset *The Canadian Jewish News*

NO QUEBEC EXODUS

MONTREAL JEWS STAY; DENOUNCE RUMORS

special report to The Canadian Jewish News
BY MICHAEL M. SOLOMON

The most outstanding leaders of Montreal's business community, whether French or English, rejected with disgust the insinuation that Jews are organizing or are involved in a plot of an exodus of capital from Quebec because of the present political situation.

Typical of these statements to this newspaper were those by Marc Faribault, president of the Montreal General Trust, and Charles Neapole, president of the Montreal Stock Exchange.

In an exclusive statement, Mr. Faribault said:

"Regarding the Jews, they are interested mostly in real estate and I don't see any reason for them to give in to rumors and add to the existing heated-up atmosphere. Fear is the opposite of reason. Too much importance has been given to Mr. Rene Levesque but the forthcoming Quebec Liberal Congress is going to set things right. As for Mr. Bourgault, he will continue to make his demonstrations as he knows that this is the only thing he can do in the absence of followers. We should not forget that there are problems everywhere and, compared to the proportion of problems the United States has, ours comparatively are insignificant.

"As I recently have said in Toronto, how many countries in the world enjoy more stability than Canada and what country can boast a higher prosperity?

"Thirty years ago the financial problems were discussed in special magazines read by a number of specialists. Today, thanks to TV and radio, they are within the province of everybody.

"I conclude by reiterating my faith in the wisdom of people, in their maturity of thought which will prevail over sensationalism and emotionalism, and have absolute faith in the continuity of economic development in a one and undivided Canada."

Mr. Neapole had this to say:

"There was an important number of people transferring their assets (sale of real estate, Quebec Provincial securities, special balances of their Quebec businesses and liquidities) elsewhere. All this cannot be anything else but an indication of a lack of confidence provoked by the political uncertainty.

"I know French Canadians doing it and I know English Canadians doing the same. It may be that there are Jews among them too as people are not sentimental when their interests and money are involved. But it never entered my head to say something about a Jewish exodus of capital in particular."

A spokesman for the Bank of Montreal said only that his colleagues would not even dignify this rumor of the so-called exodus of Jewish Capital from the province with a denial.

UPROAR

by The Canadian Jewish News reporter

The antisemitic hoax directed against the Jewish community of Montreal, according to which wealthy Quebec Jews are transferring their funds to other provinces, has created an unusual commotion among the vast masses of the Jewish population. Indignation reached its summit when certain Montreal publications fell for this canard. They announced it as actual news both in newspapers and on TV; they presented it as the hottest news emanating from the community.

Though amateur journalists meant no harm to the Jewish community when they printed this "news", the fact that such an anti-Jewish provocation could have been repeated in print and certain newspapers were able to support accusations against the Jewish community has aroused the indignation of responsible Jewish circles.

Many wonder how it is possible for even amateurs in the field of journalism not to be able to realize that to repeat such nonsense—that Jews are taking out their money from Quebec because of fear of Separatists — is exactly what antisemites want to see in print and which all enemies of Jews in Quebec will repeat for years to come no matter how false. A Montreal businessman said: This is a new version of the "Protocols of Zion".

The Canadian Jewish News learned that because this antisemitic hoax had been given national publicity despite good intentions and notwithstanding the naivete in evaluating the motives of those who spread such rumors—the situation in Quebec has become so serious that the Canadian Jewish Congress met in an emergency meeting Erev Yom Kippur to discuss the problem.

Naturally the French Canadian press discussed this problem seriously. Also the Montreal Star, in a column by Bruce Taylor, fell for this gaffe. Mr. Taylor even improved upon this information, stating that the transfer of liquid assets from Quebec banks "mainly by members of the province" Jewish community hasn't yet reached the proportions of a major exodus, but it's bigger than most people suspect".

No wonder next day Montreal-Matin, which is close to the government of Quebec, ran an editorial entitled, La Bete Noire.

The French daily takes this information about the flight of capital most seriously; it treats it as though it were authentic news.

Why, the citizens say, should the French newspaper doubt these "facts" when they are repeated by some naive Jews?

With this situation in the background, many Jewish leaders have asked the Canadian Jewish Congress to come forth with a clear denunciation of such rumors detrimental to the Jewish community.

If some in Montreal are "fleeing with their capital", why particularly Jews, Montrealers want to know. In contradiction, The Canadian Jewish News has learned that recently more Jewish institutions, schools, cultural centers (among them the new "Y") have been constructed in Montreal than ever before to serve the "fleeing" Jews.

The point is stressed that the Jews as such never have taken a Jewish position on any political issues dividing the people of Quebec. As a matter of fact, there are close to 20,000 Montreal Jews whose mother tongue is French. Also one-third of Quebec Jews is bilingual. Thus Jewish leadership is understandably upset about the dissemination of this slander picked up by all those wishing to undermine the Jewish community.

The worst that can be said about the Montreal Jews, a leader of the community told us, is that they are afraid. But Montreal Jews are not afraid we were assured.

DIRECT FROM EAST RIVER

U.N. Has No Mideast Solution

United Nations, New York, (JCNS) The general debate in the Twenty-Second General Assembly of the United Nations is drawing to a close. Almost all the delegations already have spoken, including the Great Powers. It is therefore possible to draw some general conclusions from what has gone on until now.

Except for the Arab States and Israel, the Middle Eastern dispute is not foremost in the consideration of the delegates, and even the Israeli Foreign Minister, Abba Eban, did not begin his address with it but with what is uppermost in all minds: Vietnam, an item which is not even on the United Nations agenda.

VERY LITTLE TIME ON MIDDLE EAST

Very little time is given to the Middle East crisis, and the positions concerning Israel and or the Arab States vary according to the relations the African States have had with either of these two parties.

The Latin Americans are obsessed with economics and development, but there is a higher degree of sophistication in their approach to many of the outstanding world problems. On the Middle East, there is a reaffirmation of their position during the special July session, which resulted in an acceptable (although defeated) resolution.

The main work, however, continues to be done in the corridors, in the delegates' lounges, and in private meetings between heads of delegations.

Mr. Eban, for example, has already had conferences — not merely corridor-talks — with half the heads of delegations, and gave one of his periodic luncheons for some 50 of them last week. He will lunch with the rest of those on his list this week. He has not summed up the Assembly so far; it is much too early for this.

By the time the Assembly is scheduled to end, on December 19, the delegates will have had their fill of the matter. And the best guesses here are that they will not have moved it an inch further along the path to an acceptable solution.

TO DEAL WITH JERUSALEM

JERUSALEM (JCNS) A ten-man ministerial special committee was appointed by the Cabinet to deal with the speeding up of the settlement of all inter-departmental and inter-organisational disputes over united Jerusalem.

The committee, which will have power to arbitrate only and not to initiate projects, comprises: Levi Eshkol; Menachem Begin; Pinhas Sapir; Zerah Warhaftig; Yigal Allon; Mordecai Bentov; Mr. Moshe Kol; Yaacov Shapiro and Moshe Shapira.

RUSSIAN PROPAGANDA

London (JCNS) Solomon Rabinovich, a Soviet-Jewish propagandist whose recently reported fall from grace now appears to have been an error, has given American listeners to Moscow Radio an idealised report of the current situation of Soviet Jewry, of which the central theme is that "their culture is advancing".

• Commentary •

By M.J. Nurenberger Oct 18, 1967 *The Canadian Jewish News*

THE QUEBEC HOAX

I don't know who invented the story that the rich Jews of Montreal are transferring their capital from the province because they fear the Separatists. I only know that whoever created this canard is stupid, antisemitic or both. I refuse to believe a Jew with a drop of intelligence even would dare repeat such nonsense.

I haven't the slightest idea who the capitalists are, in Montreal or in other cities of Quebec, who are guilty of actually organizing the flight of capital, who are scaring people into believing that a calamity is about to happen for which reason "the Jews" are running.

I am told that a Jewish boy speaking on television supposedly "admitted" Montreal Jews are afraid of turmoil and the convulsions of a revolution. Therefore he "confirmed" that Jews were taking out money from Quebec; they are preparing for the inevitable doomsday.

I don't blame a French editorialist for calling this kind of "flight of capital" a bete noire. For, as this editorial writer says, if Quebec or the majority of the people of Quebec determine to live in the French manner, who will stop them?

*

For years The Canadian Jewish News predicted, before anyone else, the changes now taking place in Quebec.

Many times was I quoted by French newspapers when I established the paramount facts:

● The Jews of Quebec understand French aspirations towards more selfrule and in the battle against assimilation. They know what it means to be a minority under assault by a powerful culture.

● The French Canadians, as recent actions by the Quebec government have shown, do realize the urge of Jews to preserve their own culture.

● The Jews of Quebec cannot afford to remain a ghetto within the white Anglo-Saxon Protestant ghetto of Montreal.

●The Jews as such are divided, as are all Montrealers, on the issue of Separatism. However no responsible Jew ever accused a French Canadian of being an antisemite because he sympathizes with Quebec Nationalists.

*

Of course, when I said that the Jews of Quebec respect the movement for a cultural rebirth of French Canada, I was referring to those who respect their own culture, who live with their own culture. Only those who know what it means to swim midstream can appreciate others fighting for the right to be what destiny made them.

To say that Montreal Jews are with drawing their money from the province because they're afraid of the French Canadians is sowing hatred among two communities — the French Canadians and the Jews — that should know each other better in order to discover how much they have in common, how close their affinity: that of men and women who believe that he who is created in the image of God does not live on bread alone.

Toronto Community to Honor Oelbaum at JWF Rally

The historic role of J. Irving Oelbaum in the development of the Toronto community, will be recorded by the United Jewish Welfare Fund of Toronto.

The Jewish Community Services Building at 150 Beverly Street will be renamed the J. Irving Oelbaum Centre, at the Uni-annual meeting on Monday, October 23rd 8:00 p. m., at Beth Tzedec Synagogue, 1700 Bathurst St. in memory of J. I.

AWARD WINNER. — Louis H. Lockshin, Toronto Community leader, who will receive the 1967 Ben Sadowski Award at the annual meeting of the United Jewish Welfare Fund, Monday evening, October 23rd, at Toronto's Beth Tzedec Synagogue.

STORY P. 6

Born in New York City, Oelbaum came to Toronto with his parents at the age of seven. At 24, he was appointed executive director of the Fedaration of Jewish Philanthropies of Toronto, forerunner of the UJWF. He also was executive director of the Toronto Hebrew Free Loan Association and of the Toronto Hebrew Free School during 1923-1932.

In 1932 he entered business with his family in Acme Paper Products Co. Limited, of which he later became president.

Dedication and commitment to the community was J. Irving Oelbaum's way of life which was marked by the time, energy and effort he devoted to service in the Jewish and non-Jewish communities.

He was an active Zionist and was vice president of the Zionist Organization of Canada and served as a member of its national executive commitee.

He also was a leader in B'nai B'rith and become president of the Eastern Canadian Council and of District Grand Lodge No. 1.

Oelbaum held executive positions with the 'Y', the Jewish Home for the Aged, Jewish Theological Society, Canadian Jewish Congress, Mt. Sinai Hospital, Jewish Family Welfare Bureau, Associated Hebrew Schools, Bureau of Jewish Education in Toronto, the Jewish Camp Council of Toronto.

The United Jewish Fund of which he was honorary president is perpetuating the memory of a dedicated leader, a force in developing and sustaining community life.

TORONTO AGAIN IN THE LEAD

Israel Bonds Subscription To Date: $3,088,000

The sum of $1,165,000 in pledges was reached during the High School Day appeals in forty Toronto congregations, the largest total of Israel Bonds pledges attained in the history of synagogue appeals in the city. Demonstrating the solidarity with the people of Israel in their heroic efforts to reconstruct the economy of the state following the Six Days War, the Toronto Jewish community again has taken its place at the forefront of communities throughout the world in this historic undertaking.

In expressing the gratitude and appreciation of the Israel Bonds committee for the unparalleled results achieved in the congregations of the city, Max Shecter, general campaign chairman, announced that the figure of $1,165,000 from the High Holy Day appeals now brings the campaign subscriptions total to $3,088,000. It is expected that the goal of $4 million by the end of the campaign year in December may be exceeded.

Stated Mr. Shecter: "In the coming weeks, the most extensive program of events ever scheduled by State of Israel Bonds of Toronto will be taking place, geared at obtaining the maximum participation of members of the community regardless of their organizational affiliation. Emphasis will be on reaching out into new areas and generating an increased response in Bond purchases in line with Israel's increased needs. Emphasis also will be on cash accompanying all subscriptions to speed Israel's postwar economic recovery, and serve as a deterrent to her enemies."

To date among events announced are: tribute dinners for eight B'nai B'rith lodges preceded by about twenty parlor meetings; congregational dinners at Beth Sholom Synagogue and Beth Emeth Bais Yehuda; organization dinners for the Labor Zionist Movement and Pride of Israel, and others. In the Women's Division, dinners are being tendered by Hadassah, Mizrachi-Hapoel Hamizrachi, Zionist Revisionists, and a gala fashion show-luncheon on November 30th.

The outstanding Israel Prime Minister's Award Dinner, taking place on Wednesday, November 15th, at the Inn on the Park, will highlight the programm of the National Honorary Societies. Guest of honour will be national chairman of Israel Bonds for Canada, D. Lou Harris.

The star studded Hanuka Festival will take place on Sunday, December 17th, at O'Keefe Center.

BONDS DINNER CHAIRMAN AND AWARD RECIPIENT. — Mark A. Levy (left), past general chairman, State of Israel Bonds of Toronto, who will chair the 1967 Israel Prime Minister Award Dinner, tendered by Toronto's State of Israel Bonds, on Wednesday evening, November 15th, at the Inn on the Park, and D. Lou Harris, national chairman of State of Israel Bonds of Canada, who will receive the Eshkol Medal. (See story, page 2).

ZOC PLANS TO EXPAND

At a meeting recently of representatives of the National Adminsitrative Council in the Central Division, Zionist Organization of Canada, plans were formulated for expansion of Zionist activities in Ontario.

Participating were: Sheldon Cohen, Kingston; John R. Devor, Toronto, national co-deputy president, Federated Zionist Organization of Canada; Julius Hayman, Toronto, national president, ZOC; Samuel Kelner, Toronto, Ontario chairman, UIA; Daniel Monson, St. Catherines, associate national secretary, ZOC; Mel Sorffer, Windsor: Max Stein, Hamilton; Dr. Mark Zimmerman, Toronto, president, Toronto Zionist Council; Dr. George Liban, Toronto, executive director, ZOC, Central Division.

RECIPIENTS OF ENDOWMENT ALBUM. — From left to right, David E. Newman, Q.C., presents an endowment album to Al Leibovitch, Grand Lodge Vice Master, Dave Block, Noble Master, and Sydney Cudeck, C.A., Israel Bond Chairman, at a recent general meeting of the Grand Order of Israel, Toronto Lodge No. 2. The Lodge established a generous Endowment for Pernetual Student Aid at the Hebrew University, Jerusalem. Each year the Lodge will receive a report giving, the name, background and course of study of the recipient of their assistance.

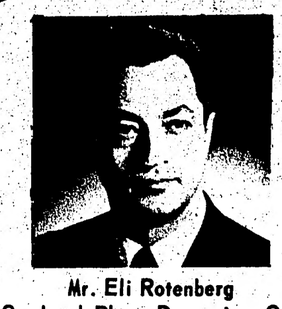
Succeeds Charles Jordan

Geneva, (JCNS) Mr. Samuel L. Haber has been appointed to succeed the late Mr. Charles H. Jordan as executive vice-chairman of the American Joint Distribution Committee (the "Joint"). Mr. Haber has been assistant executive vice-chairman and has been appointed director-general of the "Joint's" overseas programmes, wi overseas programmes, with headquarters in Geneva. At the time of his mysterious death in Prague in August, Mr. Jordan held both offices.

Mr. Herbert Katzki, now deputy director-general at overseas headquarters in Geneva, is going to New York to serve as assistant executive vice-chairman. Mr. Theodore D. Feder has been named associate director-general in Geneva.

Mr. Haber, 63, joined the J.D.C. staff in 1947 as director for Germany. In 1954 he was sent to Morocco to head a welfare project there and in 1957 he was given the added responsibility of developing a welfare programme for needy Jews in Poland.

He was assigned to J. D.C. European headquarters in Geneva in 1958 as assistant director-general and remained there until December 1964, when he was appointed to J.D.C.'s New York headquarters.



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ESHKOL MEDAL FOR HARRIS

D. Lou Harris, a leader of Canadian Jewry and national chairman of State of Israel Bonds of Canada, will receive the Eshkol Medal for his unparalleled leadership in the cause of Israel's economic development at the 1967 Israel Prime Minister's Award Dinner which will be held on Wednesday evening November 15, in the Centennial Ballroom of the Inn on the Park. The event is sponsored by the National Honorary Societies of Israel — Trustees, Builders, Guardian and Sponsors — and will be attended by international dignitaries from government, civic affairs, and colleagues who have served with Mr. Harris in many diverse areas of communal service.

Chairman of the dinner will be Mark A. Levy, past general chairman, State of Israel Bonds. The Honorable Mitchell Sharp, Canada's Minister of Finance, will deliver a major address. John Bassett, publisher of Toronto's Telegram and first recipient of the award in 1966, and Dr. Joseph J. Schwartz, chief executive officer. International State of Israel Bonds, will present special commentaries to the guest of honor.

Mr. Levy heads a Tribute committee of one-hundred prominent citizens who have pledged themselves towards making this event a milestone in the Toronto Jewish community and a demonstration in tangible terms of effective support for Israel's economic development.

As first chairman of State of Israel Bonds of Toronto and national chairman for Canada since 1953, Lou Harris has been at the helm of this vital undertaking to strengthen and develop the economic foundations of the State of Israel, which has resulted in the sale of more than $60 million in Bonds in Canada.

Officers of the National Honorary Societies of Israel, sponsors of the Prime Minister's Award Dinner, include: Harry Rubin, chairman of Trustees; H. Wayne Tanenbaum, chairman of Builders; Philip Granovsky, chairman of Guardians; Mrs. Max Glassman, chairman of Sponsors; Mrs. Carl C. Cole, Sponsors co-chairman.

These categories are distinctions accorded members who purchase State of

GUEST SPEAKER. — The Hon. Haim Zohar, Israeli Consul in New York, who will be guest speaker at the annual general meeting of the Canadian Friends of Bar Ilan University, Tuesday evening, October 24th, in Montreal.

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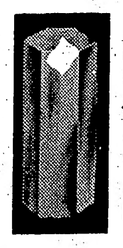

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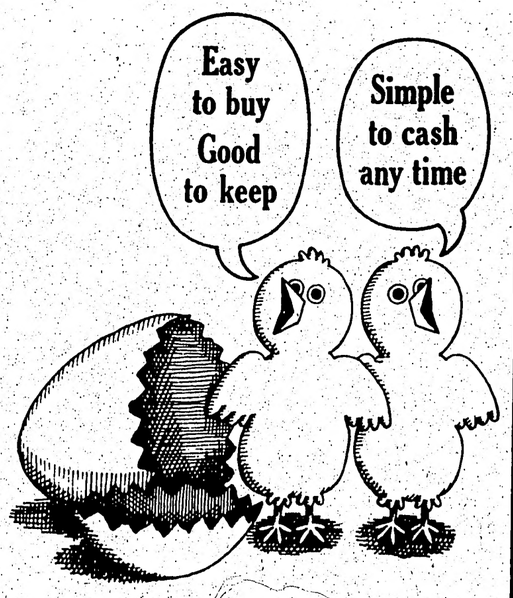

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"Old City" Hotels Open For Tourists

By Alfred Sherman

The reunification of Jerusalem has created a host of problems and opportunities, most of which are festooned with national, political and economic implications. The hotel and tourist trade in Jerusalem exemplify these problems.

The hotel business never loomed very large in Jewish Jerusalem. Accommodation was used mainly by Israelis coming up on Government business or to escape the heat and humidity of the plain. Most tourist itineraries regarded Jerusalem as a day-trip only. But in Arab Jerusalem, with twice as many hotel rooms as the Israeli side and far more newer hotels, the tourist trade was the mainstay of the city's economy.

The cessation of tourism from the Arab countries and direct flights from Europe and the U.S., combined with the general and financial dislocation caused by the Six-Day War, hit the Arab hoteliers of Jerusalem hard. Unlike the gift-shops and restaurants, which found an immediately lucrative substitute in the pent-up flood of Israeli visitors.

While Jewish hotels and Arab restaurants enjoyed unprecedented prosperity, Arab hotels were anything from half-full to nearly empty, although they compare favourably with most Jewish hotels in price, service and comfort. There was no single reason for this state of affairs. The feeling that the Arab hotels had not been integrated into the Israeli tourist information and booking system discouraged the more adventurous of economy-conscious visitors. With so many things to set about doing, the Israeli authorities were slow in tackling the problem and tended to leave it to the hoteliers themselves.

The first to break the ice was the energetic Austrian manager of the American-operated giant new tourist hotel, the Jerusalem Intercontinental on the Mount of Olives, where it enjoys a magnificent view down over the Old City. He was able to benefit from the fact that the Jordanian Government had been part-owner of the hotel, and their share had passed into the hands of the Israelis. He persuaded the Ministry of Finance that he was managing their property so it was up to them to help. By the time he reopened in September, war and occupation damage had been restored, staff reassembled, working capital found.

Earlier reports that the hotel actually stood on part of the Jewish cemetery site have now been refuted, and the hotel now holds a certificate from the rabbinical authorities confirming that it stands wholly outside the bounds of the cemetery.

The hotel now bids to exemplify the unified Jerusalem, with a mixed Jewish-Arab staff and cuisine, and a mixed Israeli-international clientele, only a few minutes drive from the centre of the city.

Lacking the resources to engage in large-scale individual advertising or the organisation for lobbying, the majority of Arab hoteliers eventually decided in mid-September to join or affiliate to the Jerusalem Hoteliers' and Caterers Association. The Association is now working to make sure that they enjoy the necessary publicity and booking facilities throughout Israel and agencies abroad. This should solve their problem of Christmas and Easter bookings. Though their ability to attact Jewish clientele remains to be seen, one fact should work in their favour. With the reunification of Jerusalem there is now so much more to be seen there that the old practice of going up to Jerusalem from the coast and back during the same day is likely to give way to an extended stay. This, by bringing about greater demand for hotel rooms in the town in general, should do more than any "fair-practices codes" to ensure that Arab hotels get their share of summer trade.

If plans underfoot to expand tourist traffic of all kinds from pilgrims to summer and winter holidaying, by the provision of ever-cheaper air travel materialise, the problem of customers for Jerusalem hotels should solve itself within a year. But this is by no means their only problem.

Most are acutely short of working capital, since their accounts in Jordanian banks have been frozen by the Jordanian authorities. Negotiations for resumption of the banks' links with their Jordanian head offices, and access to their frozen reserves, with inter-convertibility of Israeli pound and Jordanian lira have been going on at high levels and agreements were initiated. But neither Government has yet gone so far as to ratify the agreement.

A branch of the Arab tourist trade which had no real equivalent in Israel is the holiday villa in eastern Jerusalem and nearby Bethlehem and Ramallah. Rich Arabs from the oil-rich areas of the south would come up with family and retinue to spend the summer months in the breezes of the escarpment towns, doing little but talk, play cards or just sit and enjoy the view. Until contact with the rest of the Arab world is resumed, and this may take years, the villas will need to look elsewhere for their trade. With a little ingenuity they might be converted to group holiday uses, family groups or even summer schools.

The Israeli authorities are rightly concerned to get the trade moving for any number of reasons. Depression and unemployment in Jerusalem and the occupied areas would be politically dangerous. It remains true that people are never so innocuous as when engaged in making money. The combination of co-operation and competition between Jew and Arab, and the contacts created through tourism have been remarkably frictionless so far. This process of mixing and mutual adaptation is hardly less fascinating to watch at close quarters than Jerusalem's incomparable scenery, now to be seen as a whole for the first time in 20 years.

REPRESENT ISRAEL HERE. — Dr. Abba Gefen (right), new Consul General of Israel in Toronto, and Haylm Bar-Shai, Israeli Consul for Economic Affairs, at the Israeli booth of Toronto's CNE Supermarket Show last week.

ISRAELI CONSUL GENERAL SALUTES TORONTONIANS

On the eve of the most important Jewish community meeting of the UJWF next Monday evening, The Canadian Jewish News asked Dr. Abba Gefen, Israel's new Consul General in Toronto, what he thought of the Toronto Jewish community.

Dr. Gefen was very enthusiastic about his first six weeks here.

"The Jewish community of Toronto has proven to be a most faithful ally of Israel during its most crucial period. In fact, the Government of Israel has asked me to express to the organized Jewish community of Toronto its most profound gratitude for everything done in the past for the Jewish state.

"Since my arrival here," the Consul General continued, "I have felt the heartbeat of the Jewish community.

"We in Israel feel that despite the military victory we must continue to remain on guard until a

(continued on page 6)

NEGOTIATING TOURS TO ISRAEL. — Emile Aufgang of Toronto's well known Aufgang Travel Ltd. now is in Israel investigating all possibilities for new group visits and individual tours to the Holy Land. Mr. Aufgang, who speaks Hebrew perfectly and has been in Israel many times in connection with tourism, will announce new tours and trips upon his return. Aufgang is the son of I. W. Aufgang, president of Aufgang Travel Ltd. Both father and son are experts on Israeli travel.

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SLANDER OF TORONTO JEWRY

WHO IS "INSECURE"?

One of the sufferances of Israel is the abundance of experts on what is a Jew and what is Jewishness. In Russia those whose Judaism was always geared not to the Jewish community but to its interpretation to the Gentiles were ridiculed as "utchoni yevrey" (the learned Jew.)

In Eastern Europe the average Jew always looked with contempt upon the "utchoni yevrey". To the non-Jew who maligned the community, he, the "utchoni yevrey", was the supreme authority on the Bible, the Talmud, the Kabala.

The "utchoni yevrey" may be a rabbi of very superficial Jewish learning, sometimes even unable to read the Talmud in its original. Nevertheless he will dare say that the donning of philacteries during morning prayer is an obsolete custom, a kind of superstition. He also will misinform the public by declaring that only a small number among Jews would believe in Tefillin (philacteries) while the truth is that not only do orthodox Jews believe in the principle of Tefillin but conservative Jews as well. Every child who experienced a minimum of Talmudic training remembers the injunction in the tractate of Rosh Hashana against "a head on which there was no tefillin."

Nor among today's Reform rabbis had anyone in authority ever made a statement ridiculing the tradition of Tefillin.

Usually the High Holy Day season is big game for all who like a little publicity, especially for the "utchoni yevrey".

To wit, the Toronto Globe and Mail, which flourishes mostly on syndicated news and features, particularly from the New York Times, dedicated its magazine section this Yom Kippur to the Jews, with original, non-syndicated material — material made in Canada, only one of a kind as a product.

Who do you think is the Globe and Mail's Expert Number One in Toronto's Jewish community on Jews and Judaism? A certain Larry Zolf about whom no one had heard until he became involved in the infamous von Thadden interview.

Many of us have forgotten that black weekend when thousands of Nazi survivors demonstrated against the CBC because Zolf presented Germany's neo-Nazi leader as a warmhearted, homey type of politician complete with baby kissing.

(The Canadian Jewish News then refused a public invitation by von Thadden to meet with him.)

Yet Larry Zolf — according to the Globe and Mail, a CBC personality and quoted by the Globe and Mail editors as befits a prophet in Israel — never forgot that the Jewish community as well as most Canadians, including leading statesmen, expressed their contempt for the way he publicized von Thadden.

But the Globe and Mail gave Zolf the chance to get even with these "neurotic" Toronto Jews.

To us, beholding this caricature of the Jewish community is comparable to the Globe and Mail's asking Lord Haw Haw of World War II to present the British.

From this Zolf, "CBC personality", we learn "the Canadian Jews are still insecure." And why are they insecure? Because they did not accept his portrait of von Thadden.

According to this "utchoni yevrey", this Jewish insecurity demonstrated itself "in a spectacular form last winter when CBC aired a television interview with the German far-right leader, Adolf Thadden, and (when) three thousand Jews demonstrated violently outside the CBC building."

According to the Globe and Mail reporter, "Larry Zolf, who had a big hand in the program, cites the incident as proof of an underlying neurosis in Toronto Jewry." (In plain English, he probably means, among Toronto Jews.)

Larry Zolf also told the Globe and Mail that while American Jews hardly bothered to notice von Thadden, the Canadian Jews are hypersensitive.

This is an invention created by Zolf to rehabilitate himself for monkeying around with von Thadden. No one in the United States would have dared present von Thadden as Larry Zolf had — the gentleman in German politics.

It is Jews like Larry Zolf who have a complex. They bow to the von Thaddens.

The Jewish community of Toronto emphatically rejects the slander by the Globe and Mail that is is insecure. It is the Zolfs who are insecure. We regret only that the reporter of the Globe and Mail also agrees: "Zolf is unquestionably right."

However, had he studied the Jewish community pattern in the United States, he would have found the same "remarkable cohesiveness of the Jewish community."

It is a pity the Globe and Mail sometimes carries its own reportage. Had it run such a story from the New York Times Service, it never could have been that inaccurate — and that offensive — especially if the editors had left the New York Times reports on Jews as they appear on the ticker.

SUCCOT THEME
by Mordecai Gumpel

OUT OF STERLING AREA

NEW TROUBLE FOR JORDAN

London (JCNS) - Visitors to Jerusalem and the West Bank of Jordan, now under Israeli occupation, will no longer be able to obtain Sterling area travellers' cheques.

The occupied areas are now regarded by the Bank of England as being outside the Sterling area. This is tantamount to de facto recognition of the Bank of Israel's new borders.

However, the British Government continues to recognise the old boundaries of Jordan - which is in the sterling area - and until recently British visitors to both eastern Jerusalem and the West Bank were able to obtain from their banks unrestricted amounts of sterling in the form of travellers' cheques even though these territories are in fact occupied by Israel which is outside the sterling area.

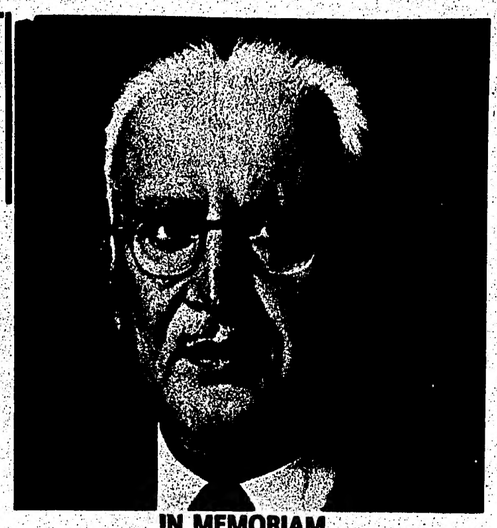
This meant that British visitors to Israel who could normally take to that country a maximum of only 50 pounds in foreign currency, were able, if they wished, to obtain unlimited amounts of sterling in travellers' cheques for encashment in Jerusalem or the West Bank.

The Bank of England was well aware of this, but, for political reasons did nothing, until recently, to prevent what might have become a widespread practice. It gave no publicity to the fact that persons cashing sterling area cheques through an Israeli account were liable to prosecution.

Even so, no official instructions have been published to inform the public of the position, but the Bank of England has asked banks to regard the occupied territories as being outside the sterling area.

The JCNS understands that the Bank has not adopted a rigid attitude and that the new regulations will not be applied automatically.

Exceptions are being made in special cases and it is also probable that sterling area travellers' cheques will also be granted to those who booked tours to the occupied areas before the Six-Day War.



IN MEMORIAM

J. IRVING OELBAUM

by MEYER W. GASNER

Exactly one year ago, Canadian Jewry lost one of its great leaders in the person of J. Irving Oelbaum of blessed memory. In Toronto he was revered as its elder statesman.

It is therefore most fitting that the Jewish community of Toronto immortalize him by a change in the name of the Jewish Community Services Building to The J. Irving Oelbaum Centre.

There is not one single person in this community whose commitment to the total welfare of Jewry could equal the performance of J. Irving His personality literally exuded philanthropic and social welfare concepts which he implemented in a most exemplary manner.

I have known Irving for approximately thirty-five years and our relationship during this period mellowed to the point where, within recent years, we were in contact with each other daily. Unequivocally he, and probably no one else, could merit the sort of recognition now being given him posthumously by the total Jewish community of Toronto.

The building at 150 Beverley Street has housed for many years the United Jewish Welfare Fund, the Canadian Jewish Congress, the Bureau of Jewish Education, the Jewish Family and Child Service, the JIAS, the Jewish Vocational Service, the Hebrew Free Loan and many other affiliated social groups, in all of which the dynamism of Irving Oelbaum was deeply manifested during his entire lifetime.

May his memory serve as a source of inspiration to other leaders in Toronto.

A Literary Anniversary

ABRAHAM MAPU

by Z. Mayani

It was a frosty, winter's day. While passing by the Jewish tavern the priest of the village slackened his pace: thick smoke was pouring through an open door of the house. Since the tavern had no chimney, he was not particularly alarmed. However, he peeped inside.

A Jewish boy and his teacher were sitting on the floor, so as not to be choked by the smoke which rose from an oven and filled the upper part of the room. They were reading aloud from a big volume.

The priest could not suppress a laugh: "A fine sort of school:"

Like a flash came the reply in Latin: "Though I am become like a wine-skin in the smoke, yet do I not forget Thy statutes:" (Psalm 119,83). "By God, who is this?" The shabby melamed emerged from the smoke and explained: "My name is Mapu. I learned some Latin from a book of Psalms that I chanced to find in Kovno.."

About 1830 or so a Jewish latinist was ratiier a rare phenomenon in Lithuania. The priest was a humanist. He took the young man into his cottage and put his private library at the disposal of the guest. The man was, indeed, a gifted linguist: a few months later he read Virgil and books in French.

Mapu's career had followed a pattern common to many Jewish students of those times. There seemed to be an unwritten law, which mercilessly prescribed:

"Be born into the family of a poor teacher. Your father will implant in your heart a deep thirst for learning. While still young you will become a master in the knowledge of Bible and Talmud. Then marry the daughter of a well-to-do merchant.

"Your father-in-law will go bankrupt. You will have no choice but to resume teaching. You will again be an itinerant teacher, at times in some village lost in a forest, at others in some forgotten borough. But wherever you go you will be studying, meditating and dreaming . . . Sometimes you will be respected, and very often utterly disregarded . . ."

Mapu faithfully followed this thorny path. In his childhood he used to wander about the fields, breathing the fragrance of ripening wheat and climbing up woody hills, there to meditate over the mysteries of Kabbala.

He read Hebrew authors widely. From Luzzatto he assimilated the art of Hebrew eloquence. With the aid of Mendelssohn's translation of the Scriptures he learned German. But his material condition was often wretched. For a time he taught in the family of a rich but uncouth merchant, who in a fury once lashed him with a belt across the face.

Mapu was now able to read both French and German literature, including novels, which were entirely new to him.

This was a world diametrically opposed to that of the Talmud and of Kabbala and unveiled to him unsuspected dimensions of life. The unbridled fancies of Eugene Sue's "Mysteries of Paris" had upset Mapu's ideas, while giving him a feeling of emancipation from his previous literary concerns. The more so because he settled for a time in Wilno, a centre of Jewish intellectual life.

There it was a time of great expectations. Those who rushed from the ghetto left behind the narrow-mindedness of the past and looked for a new horizon. The thrilling slogan was: "Enlightenment".

Mapu had to write. The clash of Biblical poetry. Talmud and Kabbala with fanciful French novels about love jealousy and adventure set his mind in a whirl, which demanded release in writing. Some critics believe that Mapu had elaborated a rational method of re-educating the backward Jews of Russia by means of good novels.

But it is doubtful whether he was prompted by such deliberate calculations. It was forkhim mainly a matter of temper and not of philosophy. He longed for a full, healthy and reasonable life in the lap of nature; and this was his way of protesting against the greyness of Jewish life.

So he started to write his first novel, set in the dark years of Chmielnitzki, the hangman of Ukrainian Jewry. It was written in Hebrew the lingua franca of educated Jews of Eastern Europe of that time.

Even before it was printed, Mapu's novel excited the anger of the reactionaries, who execrated the idea of Enlightenment; and its manuscript was lost. In his second novel, Ahavat Zion ("Love of Zion"), later translated into German, English and Yiddish, Mapu painted a colourful picture of life in Judea at the time of the prophet Isaiah.

It is a story of great deeds, misfortunes, plots, intrigues, warfare and captivity. It has a multitude of heroes, some of them paragons of virtue and others entirely mischievous. Virtue invariably gains the upper hand. Psychological analysis is lacking and instead there a confusion of improbable situations. The style is often bombastic, a mosaic of Biblical quotations.

If a man wants to express his love he says to the girl: "Place me as a seal upon thy heart and as a sign upon thine arm for as strong as death is my love for thee.." Still it was the first appearance of love in the Hebrew literature of the nineteenth century; and many descriptions of the Land of Israel are vivid and attractive. The sincerity and warmth of Mapu's feelings touched and comforted his readers. He set before them a world where people were free and not impeded at each step by some religious prescription.

In his third novel, Ashmat Shomron ("Guilt of Samaria"), Mapu gives a conventional picture of the general corruption prevailing in the life of the Northern Kingdom of Israel. His heroes are even more muddled and inconsistent. But Mapu's readers of that epoch, unaccustomed as they were to anything except pilpul, commentaries and sermons, were startled. There was something sound in the very idea of showing that the everyday life of the ancient Hebrews must have been many-sided and bubbling with all kinds of emotions.

Then came a satirical novel, "Hypocrite". This was a biting attack on his sanctimonious enemies who were prosecuting anything to do with the Enlightenment. They are displayed as traitors who, for instance, slip into their victim's pocket some subversive pamphlet and rush to call the police. They were ready to steal and even to kill, providing their privileges in the ghetto were preserved. Mapu had many reasons to feel embittered.

Covering the head is an ancient Oriental mark of respect. (Religion, said Solomon Schechter, is of the East). While there is no harm in Jews adopting some Western standards of decorum it is undignified for them to ape Chrisitan worship by rejecting this traditional, formal symbol of "the fear of Heaven". There does not seem to be a strict Jewish law on this matter, but custom here is all-important.

***

What is the reason for the "second day" of festivals?

Before Rabbi Hilel fixed the Jewish calendar by calculation in the fourth century C. E., each month was determined by the sighting of the new moon in Jerusalem. When Jewish communities settled in Babylon they were informed of the day of the New Moon by messanger from the Jerusalem Beth Din. Owing to the long travelling distances and the consequent uncertainty of the correct date of festivals, these were observed for two days throughout the diaspora, but of course not in the land of Israel (except for Rosh Hashana, which had to be observed for two days even there). The fast of Yom Kippur could obviously not be extended to two days. With the fixing of the calendar, the "second day" was retained on the principle: "Guard the custom inherited from your fathers". The Reform movement in Germany abolished the "second day", except for Rosh Hashana in 1846.

ASK THE RABBI

A JCNS featurette

What is the meaning of the succah?

"Ye shall dwell in booths (succot) seven days.... that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt.... (Leviticus 23, 42-43)".

The succah is thus a reminder of the Exodus and a symbol of Divine protection. Some of the ancient rabbis understood "booths" in the verse to mean, literally, huts. Others, more poetically, said that the reference was to the clouds of glory which surrounded the Israelites as they journeyed to the Promised Land.

***

Can I discharge my duty of taking the Lulav by borrowing one from a neighbour, or by using the synagogue lulav?

The rabbis derive from the verse "On the first day you shall take.... (Leviticus 23, 40)" that the obligation to take the lulav is Biblical on the first day, but only rabbinic on the other days. Since the verse says: "you shall take", the rabbis rule that on the first day the lulav must be one's own and not borrowed. It is in order, however, to use the synagogue lulav, because it is assumed that this is purchased with the intention of allowing each member to "own" it at the time when he uses it. Nonetheless the authorities prefer each person to have his own lulav if he can afford it.

***

What is the reason for men wearing head cover in synagogue?

Sermon for the week

Giving and Receiving

It is written in the Torah: "And Enoch walked with God" (Genesis 5, 24).

The rabbis say: "Enoch was a cobbler and with each stitch of his awl he would perform unifications for the sake of his Creator".

In the name of our teacher, Rabbi Israel Salanter, I have heard a delightful exposition of this saying. He observed that the meaning cannot be that Enoch's mind dwelt on elevated thoughts while he was repairing shoes, for this is forbidden according to Jewish law. How could he have allowed his mind to dwell on other matters while doing a job for which he had been hired?

The unifications he performed, rather, consisted in his thought that each stitch should be sound and strong and that the shoes should be good ones and please those who would wear them. This is how Enoch attached himself to the qualities of his Creator by being good to others and benefiting them, and this is how he performed unifications.

For Enoch had no other desire than the desire and particular ambition to attach himself to the qualiies of his Creator. Furthermore, he guarded against the slightest suspicion that he might be guilty even unintentionally of any fraud or overcharge or of receiving more than he gave in value by the work he did.

A story is told of our teacher the Haphetz Hayyim. He did not wish to be supported by his Torah so be became a shop-keeper. The goods he sold were of the best quality. He sold fair quantities and always erred on the generous side when using his scales.

Naturally customers preferred to buy in his shop.

But the Rabbi then argued:

"If so, how will the other shop-keepers earn a living?"

Consequently, he decided that he would only open his shop for an hour or two until he had earned a few small coins, enough to support him for the day and then he would close the shop. In this way the other shopkeepers would also be able to earn their living.

But when he saw later this, too, was ineffective, since most of the customers took pains to be at the shop during the opening hours, he closed the shop for good, since he could not bear to cause pain to the other shopkeepers.

Now the rabbis say: "One who benefits from the labour of his own hands is greater than a Good-fearing man" (Talmud Berachot 8a). In what does his superiority consist?

"One who benefits from the labour of his own hands" is the high-principled person whose ambition and desire it is to give more than he receives. Such a person is so afraid of taking an unfair advantage than he refuses to earn a living by the fruit of his knowledge or skill since here he may be guilty of receiving more than he gives.

He chooses to work with his hands and by the sweat of his brow doing unskilled work for low wages so that the amount of effort he puts into it is certainly greater than its financial rewards.

From 'Michtav Meeliyahu' by E.L. Dessler (founder of the Gateshead Yeshiva, 1890-1954).

The author is an Israeli archaeologist and journalist of Russian origin, now doing research work in Paris.

Abraham Mapu, born in Slobodka, seat of the famous Lithuanian Yeshiva, in 1807, died on October 9, 1867.

YOUGOSLAV CHANGE OF HEART?

Haifa, (JCNS) - The President of the International Association of University Professors and Lecturers, Professor V.K. Stojanovic, of Yugoslavia, has cabled to the Technion confirming that he and another Yugoslav delegate will attend the Association's 14th conference in Israel this week. Yugoslavia is one of the East Block countries which have severed relations with Israel.

The conference will open at the Hebrew University in Jerusalem on Sunday and then move to Technion City. Attending will be some 30 professors from Belgium, Canada, the Netherlands, Denmark, France, Germany, Switzerland, Turkey, England, the U.S., Yugoslavia and Italy, as well as participants from Israeli institutions of higher learning.

On the agenda is a seminar on the "Role and Structure of the University in the Modern World". Mr. Peranio, head of the human engineering unit at the Technion, is the only lecturer from Israel scheduled to read a paper at the conference.

The Lively Arts

by D. Cohn

• Geula Gil, Israeli singer, will be among the one-hundred-fifty from thirty two countries who will participate in the second ten-day international folkson festival in Rio de Janiero during the second half of the month.

Dr. Spira of Kol Israel and Dov Seizer, Israel composer, will be among the judges.

•The National Film Board of Canada has been negotiating with the USSR, Poland, Czechoslovakia and Yugoslavia in terms of an international film-making agreement involving an exchange of film crews. Shooting of a film by the NFB in Czechoslovakia already is completed.

• Walt Until Dark, starring Alan Arkin, Audrey Hepburn, Richard Crenna and Efrem Zimbalist, Jr., has been selected by Seventeen magazine as its Picture of the Month for November. Mel Ferrer produced and Terence Young directed the film.

• Andre Maurois, famous French writer who died last week at the age of 82, changed his name from Emile Herzog. Though he never denied his Jewishness, his two wives were Catholic.

•Comedian Jerry Lewis must wear a protective brace on his left knee for several weeks because of torn ligaments suffered recently during rehearsal for his network television show.

Lewis injured his leg when he leaped over a bar during a comedy sketch at the studios at Burbank.

After a delay of two hours, Lewis was able to finish taping the show which was broadcast Tuesday.

• British actor Lionel Bart is in the hot seat. According to Canadian interior decorator Beaudoin Mills, Bart refused to pay a $ 3,000-bill.

Mills took Bart to court and unfolded a story of exotic decorations including a lavatory with a gothic throne.

Another time Mills had to fly to Paris just for some wallpaper. Also he had to find a stuffed stork. He was to help purchase furniture for Bart's new home. The $ 3,000 was to be his if he completed the interior designing in six months. But after two months, the composer-playwright counteracted, Mills went to Hong Kong on a holiday.

Mills' lawyer told of Bart's outlandish tastes. The lavatory was to be in the form of a gothic throne with a stone font. The bathroom was to be in lilac with a lilac paper-holder and ashtray. The roof, in the form of a baroque palace, was to hold a stuffed stork. Mechanical sliding curtains were ordered.

• Painter Marc Chagall said recently, "I always wanted to live on the Riviera, but it's only now that I'm eighty and famous that I'm able to."

The municipal authorities are happy to have artists among them, though not beatniks and hippies.

One painter admitted he is interested mostly in Americans because they buy as businessmen not connoisseurs.

There is, though, great snob appeal for artistic works.

• Julie Andrews, who sings Yiddish songs in Thoroughly Modern Millie, actually made her very first public appearance as a little girl at a Sunday afternoon Jewish charity concert in London.

• Israeli actor Chaim Topol won't be able to be chief barker of the Variety Club in Israel because of his commitments in London. Chaim Herzog replaces him.

WINNER. Sondra Locke, a 17-year-old, hazel-eyed blonde from Shelbyville, Tenn., has been selected to appear opposite Alan Arkin in the Warner Bros. - Seven Arts motion picture version of Carson McCullers' famed novel, "The Heart Is a Lonely Hunter." Sondra, a high school valedictorian chosen by the Tennessee Board of Education as the best high school actress, drove all night from her home to Birmingham, Ala., to compete for the film role. Thousands tried for the part throughout the country. The picture will be filmed on location in Selma, Ala.

TORONTO AFTER DARK

BRITISH COMPANY HERE

Thirty-five members of the Number Ten Downing Street company are here from London on their side trip for one North American engagement. The Ronald Miller play, starring Alastair Sim, Michael Denison, Dulcie Gray and John Gregson, is now doing a two-week run at O'Keefe Center in celebration of British Week in Toronto.

Wherever it has appeared (in Glasgow, Manchester, Edinburgh, Liverpool and Leeds), Number Ten Downing Street has been playing to packed houses.

APA REPERTORY PERFORMING

The APA Repertory Company is performing at the Royal Alexandra Theater for six weeks, through Sunday, November 26th, having begun its Toronto engagement this week. You Can't Take It With You plays through Sunday, October 29th.

Right You Are opens on Tuesday, October 31st, and runs through November 5th, starring the matriarch of the American stage, Helen Hayes.

HOLIDAY THEATER

Holiday Theater, Canada's most exciting and widely known children's theater company, will appear in Scarborough from November 1st through 4th. It will perform Beware The Quickly Who, and, The Riddle Machine, at Winston Churchill Collegiate.

SOUNDS OF MUSIC

Lonnie Johnson, TV and recording star, appears at

(continued on page 6)

UNIVERSAL FESTIVAL

BY J.M. COHEN

The meaning of religious ritual is interpreted by every generation to meet its own outlook and needs. It is this constant re-interpretation, essential to a religion which is a way of life ,that has preserved the ritual of our festivals and made it as meaningful and fresh today as when it was first observed.

Take the case of Shavuot. In Exodus it is described as "the feast of harvest, the first-fruits of thy labours". Nowhere does the Bible attach any other meaning to it. It is only in Talmudic times, when Israel has ceased to be an agricultural nation, that Shavuot is referred to as the date of the Revelation of Sinai, and it is as "the season of the Giving of the Law" that the festival has survived.

Passover had both te agricultural and historical motivation from Bible times, but it is as "the season of our freedom" that is is celebrated today. In Succot, likewise, the historical significance is uppermost. The beauty and permanence of the festivals are assured, therefore, by a constant process of reading into, and extracting from, the ancient ritual elements that are of universal appeal and not limited to a particular period or set of circumstances.

"What does this Festival say to me? What message has it to guide and inspire me in my relationship to God and my fellow-man? These are the real issues by which the quality of a festival should be measured. How the festival satisfied the needs of our ancestors is a question of importance only for the anthropologist. How it satifies our needs, is the main question that concerns us.

When applying this criterion, the festival of Succot will be seen to stand out for its lofty conception of a world-family and its message to Israel to play her part in making this vision a reality. Succot gives the lie to those who accuse Israel of insularity, of lack of concern for the late of mankind in hex preoccupation with her own exclusiveness.

The message of Pesach and Shavuot is exclusively for Israel. Exodus excludes the "stranger" from participating in the offering of the Paschal lamb. Elaborating on this thought, the Midrash relates: "The Almighty said to Israel: Let no others join in the offering of it, neither let them known its secrets; only you alone".

Only Succot of the three Pilgrim Festivals embraces in its message the whole of mankind. The prophet Zechariah dreams of the glorious Messianic era when all the nations of the world will join Israel in celebrating this festival. "And it shall come to pass that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles".

Their participation is not merely a political or diplomatic gesture. The celebration of this festival will be incumbent upon them, so much so that "Whosoever of the families of the earth does not go up to Jerusalem, upon them shall be no rain".

According to the Mishna, the world is "judged" on Succot on the rain-fall it will receive. A special prayer for rain is recited, and in Temple times the colourful and joyous ritual of the water libation was enacted, to symbolise the need for rain at that time of the year in Palestine. The symbolism of the four species was originally also intended to evoke the divine blessing of rain, which is essential to life.

Thus the whole festival of Succot comes to express a need which is universal in its scope. Not Israel alone, but the world at large is "judged" for rain. This is the one festival, therefore, in which the nations of the world could well participate in prayer, and thanksgiving to God, as depicted by the prophet.

The rabbis were eager to preach the universalism of this festival, and to this end they explained that the sacrifice of seventy bullocks prescribed by the Torah for Succot is offered on behalf of the seventy nations of the earth. Such a gesture of friendship ought to appeal to the nations and facilitate their participation in the ritual of Succot.

How important then and how relevant is the message of Succot to our day, when bridges of understanding between Jews and non-Jews are beginning to be built, and men of spirit and vision are attempting to quench the fires of bigotry. The message is clearly the one enunciated by Zechariah and the Talmudic sages, that where there is a universal need, and where we can join hands in one accord and work towards the same ends, the opportunity should not be missed,

Ida Kaminska, the director of the Warsaw Yiddish Theatre and internationally famed actress, expresses her thanks to the many friends and admirers who gathered in Warsaw recently to pay her tribute on the fiftieth anniversary of her first stage appearance.

KEEP SMILING

HAND TALKING

Two Jews and two Irish men went on a fishing trip in a small boat. About half-a-mile from shore a storm arose and the boat capsized. The Jews began to howl that they couldn't swim. The Irishmen, expert swimmers, paid no attention to them and made for shore.

Getting out of the water, the Irishmen were dumbfounded. There were the Jews stading on the dock safe and sound. "How did you get here?" asked the Irishmen.

"In the water," explained one of the Jews, "we began to argue heatedly, blaming each other for the trouble we were in. And before we knew it we found ourselves on shore."

SAUCE FOR THE GANDER

The special election committee was closeted in a private room discussing the business of the gathering to be given to loyal workers at the election. When the subject of refreshments arose, it was agreed that beer and sandwiches were most acceptable.

"Yes, let us have sandwiches," said Patrick Donovan looking slyly in the direction of Manny Gold. "Ham sandwiches should bi fine."

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HUMAN RELATIONS

Who comes first?

by Dr. Rose Franzblau

QUESTION:
I have a lovely 4 1/2 room apartment, at a reasonable rental (controlled). My sister was instrumental in getting this apartment for me. It was offered to her but she didn't want it at the time. I'm a widow, now, living alone, having married off my son and daughter. My sister, her husband, and grown daughter (she works) live in a crowded 3 1/2 room apartment. They want me to give them mine and get a smaller one for myself. The daughter threatens to leave if they don't move to larger quarters.

My son, and his wife are expecting their first baby and would like my apartment. When my son married I promised to give him the apartment when his sister married. Now their lease is up and they must move.

Both my sister and her husband (we are very close) say they can understand my wanting to give the apartment to my son. But her children (2 married) feel it would be unfair.

I love my children and want so much to see them happy. Yet there is a niggling, gnawing conscience, which says they are young and can manage, whereas my sister's family needs it. On the other hand, it would hurt me terribly to alienate my son and daughter-in-law.

ANSWER:
It is natural to want appreciation and approval for what one does and gives. But, interestingly, those who can give only their left-overs and discards seem to have a greater need for appreciation and recognition. This is because, basically, such persons know, deep down, how withholding they really are. They only give away what they do not want any more or cannot use any longer.

At first the recipient takes these discards. She does not want to hurt the giver or appear to be ungracious. Besides, every once in a while what is given can be used or is needed. But in the main, a person feels denigrated by such giving.

Of course, as sometimes happens, the dream of the receiver to become the benefactor does come true. The change of roles can create great conflicts. It is particularly distressing when what is required by the former donor really constitutes an inconsiderate and unmindful demand. The former recipient hates to give up this long wished-for change in status. Yet, at the same time, giving to one may require depriving another who is closest to her and most meaningful in her life.

Now that your children are grown and you have only yourself to look after, your sister, for some reason, feels that the tables have turned and she is disadvantaged by comparison. She has her complete family, as she always did, but this no longer seems to be an asset.

Perhaps your sister's children always felt that their mother was more involved with you and your needs, than with them. This may be part of the problem. Now, your sister's grown children are asking you to repay them for what their mother gave to you instead of to them.

Your sister is making her children the protagonists. Although she wants the apartment, she knows she really has no right to it. Her daughter's threat to leave unless they move to larger quarters indicates that it isn't the money, but spending it that constitutes the problem. If this girl can afford to pay for her own apartment, then she can certainly contribute something toward renting more spacious quarters.

There is no question that your children come first. The promise you made to your son must, of course, be honored. Your sister did not give you the apartment. She turned it down because she didn't want it, and not because she wanted to make it available to you.

It might help your sister and her children to witness that a parent stands by her children and lets one and all know, in no uncertain terms, that they come first in her life.

It is to be hoped that a rift will not develop between you and your sister just because you are a mother, first and foremost. If it should, then you could not have been as close as you say you were, and it is just as well to have this unhealthy dependence on each other come to an end.

If your sister and her family can be helped to understand this, then a better relationship will most likely develop between your sister and her children and also between the two families.

POSITIVISM

by Nota Schiller

As the spirit of negativism seeped down from the gentile intelligensia to the nouveau knowledgeable ghetto of Jewish intellectuals, the Jews, as is their habit, pulled some one - upmanship. Making good use of a heritage of suffering, they have the lead in spreading the black cloud. And the well from which they spew their black ink is the Jewish scene. The ugly caricatures of Philip Roth are that much uglier for him because of their Jewishness.

While not quite upstaging this noisy noisome crew, there has yet been a bursting forth of camps of positivism on the American Jewish scene. Gradually coming to grips with the needs of the community the American Yeshiva is now producing an aware secularly equipped corps of committed prideful Jews.

Here in Toronto under the leadership of its Dean the Rosh Hayeshiva Harav Yaakov S. Weinberg - himself recognized as one of the most articulate Torah personalities on the American continent - the Ner Israel Yeshiva College of Toronto at 625 Finch Avenue West is just such a training ground. Its student body of over 160 young men from all over the world undergo a unique and rigorous course of study to prepare them for the peculiar challenge of our time.

Knowledge must be communicable, leadership articulate. Through the creative discipline of precision thinking developed in Talmudic study the young men's abilities are honed. There is no parallel to the man hours, to the quantitative and qualitative effort for this age group. The youngest boys are tenth graders. There is a full high school through thirteenth grade. Each year there are extraordinary percentages of scholarship and first class honours. A graduate school division with ordination programme is housed on the permises as well. Many of those at the Ner Israel Graduate Division simultaneously pursue their university degrees. American and Canadian universities each year show greater numbers of Yeshiva graduates on their staffs.

During these years when good times are the goals rather than the breaks between goals for most young people, the young men at Ner Israel with consistency and intensity present a declaration of commitment to our people and its needs that is dramatic.

If we are to upset and replace the ideology of nihilism, to check its influence, as can be read in burgeoning assimilation statistics on college campuses, then committed, prideful, knowledgeable, intellectual leadership for our Jewish community is our only answer. The pace and manner in which the Ner Israel has been growing confirms this recognition by the Canadian community.

★ montreal notes ★

JOINT MEET
Last Sunday morning the Sisterhood and Brotherhood of Chevra Shaas, Adath Jeshurun, Hadrath Kodesh Congregation held a joint breakfast meeting.

Guest speaker was Dr. H. Bruce. Theme: Recent Advances in Plastic Surgery. Discussion period followed.

TWO-IN-ONE LUNCH
A two-in-one luncheon for paid up members of the Council of Units of the Jewish Hospital of Hope will be held on Thursday, November 2nd, in the Queen E.

Annual Donor Day subscribers who were affected by the postponement of the lunch on June 6th, will attend. There will be a musical program.

Mr. P.W. Cohen and Mrs. I. Kanofsky are convenors.

TEMPLE MEET
Diapason Temple No. 5 met last Monday evening at Beth Hamedrash Hagadol Tifereth Israel Congregation.

PRESIDENT
Mrs. Marvin Rosner was elected president of Montreal Women's ORT recently.

HONORED
Recently at a tribute dinner General S.L. Marshall was presented with an Israeli made Jewish bible, by Maxwell Wolofsky, general chairman, Montreal Israel Bond Organization.

LUNCHEON
Mrs. Theodore Lande recently chaired the closing luncheon of the Women's Division, Combined Jewish Appeal and Israel Welfare Emergency Fund, at the Shaar Hashomayim Synagogue.

GUEST SPEAKER
Mrs. Sol Henkind (national president of Women's League, United Synagogues of America) will be one of three guest speakers at the Torah Institute sponsored by the Combined Sisterhood Committee, Monday, Oct. 23rd.

The event will be held in the afternoon at the Pavillon of Judaism Co-chairmen are Mesdames Saul Cohen, Jack Shulman, David Lisser.

WILL PERFORM
Folksinger Simon Ash will entertain at the annual Succot tea of Sisterhood of Temple Beth Sholom, Tuesday afternoon. Convenors are Mesdames L. Fineberg and J. Waxman.

FORUMS
Pioneer Women's Organization of Montreal held the first of its series of afternoon forums Tuesday afternoon at the Labor Zionist Center.

Laurier LaPierre, executive director of the French Canada Studies Centre at McGill, spoke on: Two Nations-One Constitution.

FASHION SHOW
A fashion show was presented at the recently held open luncheon meeting of the National Council of Jewish Women of Canada, Montreal section.

AWARD FOR LOCKSHIN

Louis L. Lockshin has named winner of the 1967 Ben Sadowsky Award and will be presented with this honor at the Annual Meeting of Toronto's United Jewish Welfare Fund which will be held Monday, October 23rd, at 8 p.m. at Beth Tzedec Synagogue, 1700 Bathurst Street.

A group of Mr. Sadowski's friends, in admiration of his vigorous community leadership for many years, established an Award of Merit in his name in 1960. It is given annually to a member of the Jewish community in Toronto for outstanding leadership in community services.

Mr. Lockshin has a long history of dedication and devotion to Jewish welfare. It began in his native Winnipeg where from his earliest years he was interested in the Zionist movement and the conception of the redemption of Palestine. He was active in Young Judea until he left Winnipeg for Toronto in 1933.

In Toronto Mr. Lockshin joined the Ajalon Lodge of the Z.M.A., and later became its president. His interest and involvement in Jewish affairs grew and in 1949-50 he was Associate Chairman of "Food Train to Israel," the first organized campaign to send much needed food to the thousands of refugees who came to Israel from Displaced Persons Camps in Europe.

In 1951 he was Chairman of the "Materials for Israel" campaign, an extension of the previous year's crusade. In addition to food, it included clothing, medical supplies, school books, and so on. From 1952 to 1954, Mr. Lockshin was Chairman of the Metropolitan Division of the United Jewish Appeal, and in 1959 served as Chairman of the UJA campaign in Toronto.

ISRAELI CONSUL

(continued from page 3)

lasting peace is established in our region. In this effort we rely upon not only the people dwelling in Zion but all friends of Israel the world over, especially our Jewish brethren."

In this connection, the Consul General asked that we transmit to the Jewish community of Toronto New Year blessings from the people in Zion.

Dr. Gefen concluded the interview by explaining what Israel expects from the Jewish community here. "We expect that the Jews the world over not only continue to manifest their solidarity with Israel but also that many of them settle in Israel or at least send their children to help us to secure a great future for our people the world over."

TORONTO AFTER DARK

(continued from page 5)

George's Kibitzeria nightly. A special feature on Friday and Saturday early in the a.m. (1-3 on Friday and around the clock on Saturday) is the Brian Brown Trio.

At George's Spaghetti House, it's the popular Art Ayre Trio till tomorrow night while Upstairs at the Castle features Kell Winzey, balladeer and guitarist.

SCULPTURE
Sculpture by Frank Shulman, in the form of tree trunk carvings, is on display this week at Jack Fisher's Beverly Hills Motor Hotel. Featured is a wooden fireman in mid-century costume that graces the hotel's lawn. This is Shulman's first showing in Toronto.

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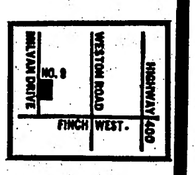

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WILL BE HONORED — Mrs. Kate Devor, veteran Israel Bonds leader, who will be honored at a tribute dinner on Sunday evening, November 5th, at Toronto's Clanton Park Synagogue, sponsored by Mizrachi-Hapoel Hamizrachi Organization. Guests will include communal leaders from many women's organizations. Mrs. Joseph Reichman, Council president, is dinner chairman. Guest speaker will be Rabbi David B. Holinder of New York, former president of the Rabbinical Council of America.

CENTENNIAL

The Canadian Diabetic Association, Toronto and District Branch, is holding its annual fundraising Centennial Holiday Party tonight at the Inn on the Park. Attractions are the Thieves' Market, auction, games, dancing and refreshments.

Proceeds are used to further diabetic centers, camp for diabetic children, public awareness of diabetes, its increase and problems, and the pressing need for continuing research.

TORONTO WOMEN'S NEWS

WINNER

Mr. R. Smith won the Early Bird Bonus draw sponsored by Pioneer Women's Organization of Toronto.

This is an addition to the draw for a car which will be held at the annual bazaar that takes place at the CNE the end of next month.

GUEST SPEAKER

Dr. S.B. Ullman, education consultant of the Jewish Bureau of Education, was guest speaker at a recently held meeting of the Eitz Chaim Mothers Association at 1 Viewmount. Dr. Ullman spoke on: Science and Judaism.

Mrs. L. Adler spoke on the Ten Days of Penitence Other reports were heard concerning projects of the Mothers Association. With the domestic science class completed, a boy's workshop is underway.

The tea will be held on November 12th at the home of Mrs. J. Silver.

BAZAAR

- Mizrachi-Hapoel Hamizrachi will hold its annual bazaar on Wednesday, November 22nd, at Leaside Memorial Gardens.
- The annual convention of the Mizrachi Women's Organization of America will take place December 11-13 in the Catskills. Members from Canada will attend.

HONOREE AND GUEST SPEAKER. — Mrs. Harry (Thelma) Abella, left, who will be guest of honor at a gala tribute dinner, Saturday evening, October 28th, at Toronto's Torath Emeth, Viewmount, and Zvi Kolitz, Israeli author and journalist, who will be guest speaker. The affair is being tendered by the Zionist Revisionist Organization of Toronto and Jordania Women. in recognition of Mrs. Abella's outstanding role in Toronto's State of Israel Bonds effort since its inception. She has received the Woman of Valor Award for the sale of more than $100,000 in State of Israel Bonds. Lewis J. E. Moses, president Zionist Revisionist Organization of Toronto, is chairman of the dinner. Jordania Women president is Mrs. Joel Krakauer; Israel Bond co-chairman are Mesdames Harry Frimerman and Frank Gordon.

CANADIAN WINTER SPORTS SHOW

Fun and entertainment will highlight the third annual Canadian Winter Sports Show, to be held this year in the Coliseum West Annex, October 20, 21, 22.

Exhibitors are going all out to show winter sports enthusiasts why literally thousands of Canadians have made winter sport into one of the leading industries in the country.

There will be demonstrations by professional skiers on the specially constructed indoor ski ramp, which was one of the outstanding attractions at previous Shows. Thirty feet high and 721, long, it is covered with matting and serviced with a ski tow.

Stage presentations include the Hidden Valley Orchestra, Gymnasts and Folk Dancers.

The latest ski fashions, worn on and off the slopes, will be modelled in daily fashions shows.

An exciting new feature of this years Show is a snowmobile demonstration area. A record number of snowmobile manufacturers are exhibiting in the show.

Approximately 100 exhibitors are participating: Ski equipment, skating equipment, clothes worn by all age groups for every kind of winters sports activity; snowmobiles; ski lifts; travel agents; winter sports resorts; hotels, ski area developments; chalets; air lines.

In short, a show where everyone can have a good time.

THAT GOOD FEELING

by Ruthie

Nu, so what is there to say but that I hope you all had a good fast on Yom Kippur and everybody is inscribed in the Book of Life? And that's that.

This weekend is already Sukkot and Grandma, bless her, is still blessing everybody. She started last Shabbos and she hasn't finished yet.

And you know what? I don't mind if she goes on till next Rosh Hashana. Because somehow from her mouth it goes to God's ears. And if she wishes you and your husband and your children and your grandchildren and their children and their grandchildren and all Israel a good year, you can rest assured a good year it will be.

—ooo—

Don't you feel nice and rested after all that praying? To tell the truth, I was glad to get out of the house and go to shool. Away from the dishes, away from the cleaning.

But before I got out I thought I would go mad. Because everything happened Erev (on the eve of) Yom Kippur.

For weeks I was after the super to fix a defective wire in the dining room. And every day he promised, tomorrow.

So wath happened? A quarter to three on Friday just when I finished setting the table for the Big Meal, he came around with the electrician.

I almost had a conniption. I all but threw them out. And now I guess I'll have to wait another few weeks till they show up again.

—ooo—

At two-thirty I looked into the oven to check the roast.

Well, if nothing happened to me then, I'm sure I'm going to live ferever. Because, of all things, I forgot to turn it on. Can anybody top that?

I swear, if I didn't have a fresh set, I'd have pulled every strand out of my head, one by one.

So I turned the oven on at 400 and hoped for the best. Nu, Heaven was on my side. At four-thirty, when we sat down to eat, everything was done.

Did I say, we? Everybody except me .Because Ned was already on one foot.

"Hurry. We have to g oto shool soon."

"What do you mean, soon? It's only 4:30. It gets dark at 6.24."

"Never mnd, let's eat. I'm hungry. I didn't put anything into my mouth today."

That I felt was hard to believe. Bu Erev Yom Kippur I wasn't going to start something.

So he was ready. Nu, did he have to cook? Did he have to dish it out? In between, did he have to toreferee the spats among the kids? Did he have to iron last minute things? Did he have to see that the silver shone? Did he ave to do the dishes? Did he have to put the food away? Did he have to get ready last minute and look like he did nothing all day? Answer me, did he- So he hurries me yet.

Till I dishes out everything and served, by the time I sat down everybody else got up.

And I had to eat. After all, I was fasting too.

"Hurry. It's late."

And it was getting late. Almost candle lighting time.

So who needed dessert? So my diet for the New Year got a head start. Anyway, I glopped everything else down. The way I digested whatever I ate should go out to the Old Year.

—ooo—

So you wonder why standing most of the time in schol was a relaxation?

Pounding myself during Alhet (prayer for forgiveness) was easier than chopping gefillte fish. And somehow I felt so clean.

I've begun the New Year with a clean slate. So far, no sins committed. Like asking the children if their dates are serious.

"Ma, don't ask me. I'll let you know."

"So exuse me. I didn't know I can't ask my children. I sinned. Excuse me".

Nag Ned for a bigger allowance?

"What! What d'you do with all the money I give you?"

"So alright. Excuse me, your royal highness. I'll manage, even if I owe the whole world."

—ooo—

But this should be our only deingess (worries). May we complain some more next year.

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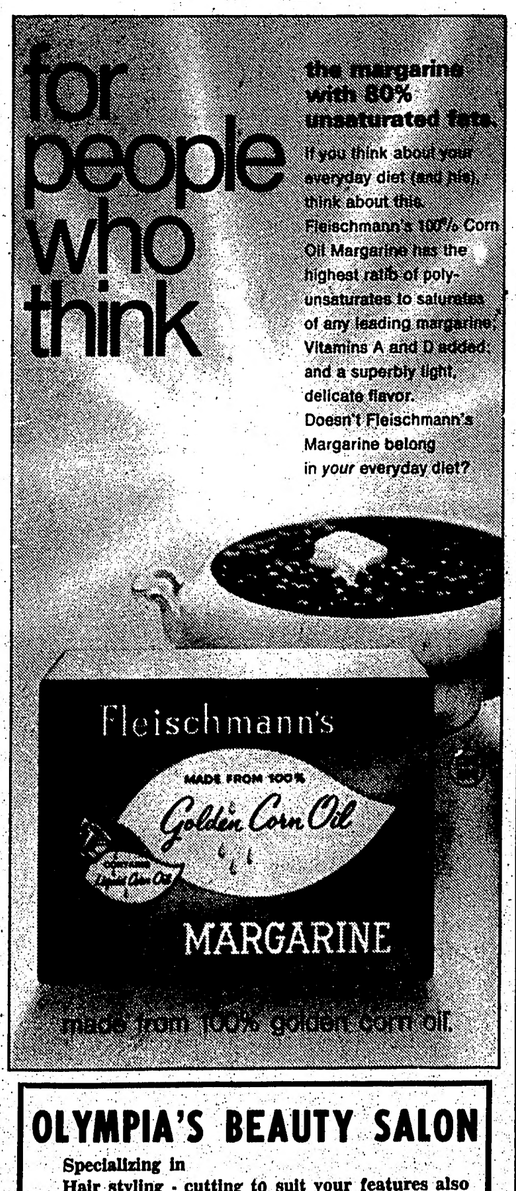
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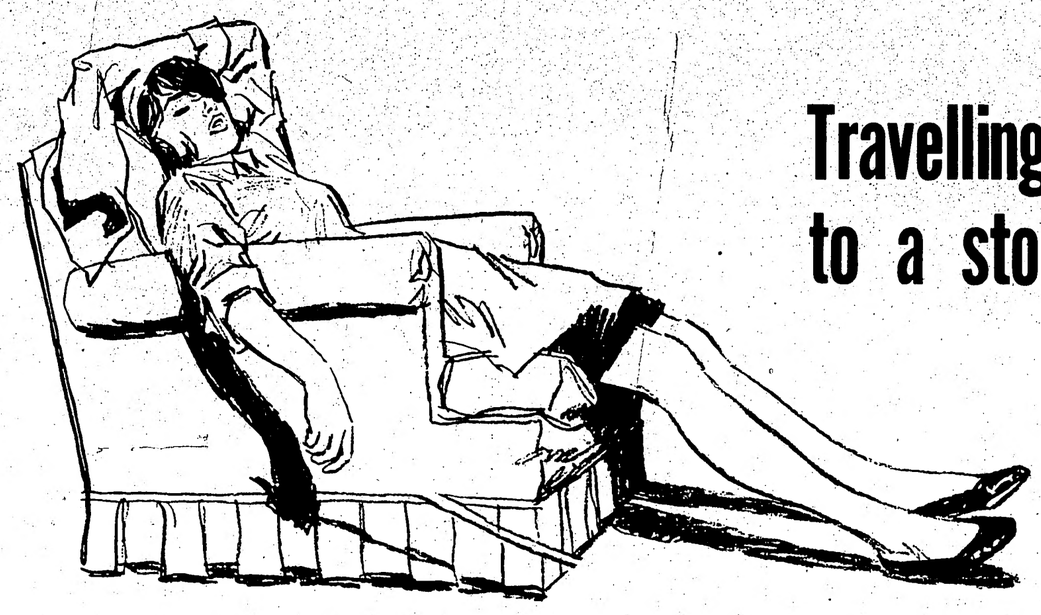

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